

# GAME AS AN INEXPRESSIBLE SOURCE OF PHILOSOPHY: A NOT TOO SERIOUS TRIFLE?

ALEKSANDRA PAWLISZYN\*

**Abstract:** Our intention is to present the chosen philosophical viewpoints (Kant, Husserl, Lévinas, Heidegger) as illustrating the presumption that rational, philosophical narratives are a kind of a game with an inexpressible kernel of philosophy. Referring to an antique idea, presupposition will be reconstructed from the Heraclitean aphorism: “All things are ruled by lightening” – inspiring a meditation on things present in the horizontal perspective but ruled by, grasped by this meditation, stitching this perspective together, the thunderbolt – a sign from the vertical order. So, we will look at the chosen philosophies from the point of view of grasping that light, of being revealed through them – as if emanating from the darkness of an unknowable incitement that provokes this light. In Kant’s critical analysis we pay attention to the unknowable root of two trunks of learning, in Lévinas’ philosophy – related to the difference of the lightening, the difference of the Other, in Husserl’s phenomenology – to the impulse ruling the development of modern philosophical systems, and in Heidegger’s considerations – to the acts of Being directing the history of European metaphysics.

**Keywords:** inexpressible source of philosophy, critical logos, otherness, truth, serious philosophizing

When the noose of thoughts has disentangled itself from the universal whirling, it starts a game with a mysterious force, which raises up in an inscrutable way crystals of sense. Those crystals revealed by the learning profile of the universe are modified by light – lined by sable of that which is unknown. Let us ask: if tracklessness, sub-consciousness, the unknowable root of trunks of the human way of learning, the opacity of symbol, or also the vanishing in a fog trace of difference are the essential motives of human existence, as if submerged in that which we are not able to learn, what however is announced by those motives? We ask next, if childish frolics, the toy, are the only determinants of human existence, trembling with both suffering and delight?

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\* Institute of Philosophy, Sociology and Journalism, Faculty of Social Sciences, University of Gdańsk, ul. Bażyńskiego 4, 80-952 Gdańsk, Poland  
e-mail: wns paw@univ.gda.pl

We notice that human existence bestows upon philosophizing – the effort of revealing the human world, as if tearing away from the chaos of universal changeability - the existence and nonexistence of forces, the world is as if sculptured by human possibilities of learning. We also notice that the light emanating from the learning process is drowned in darkness and silence, which yet are touched somehow by voice and light. Accordingly, the blending of dimensions: sight, hearing, and touch, outline the horizons of the world of feeling by the human being and initiate a new galaxy of existence – a land of the senses, not accessible immediately, the senses still slipping through the searcher’s hand...

### THE CALL OF THE COSMIC CLAP OF THUNDER

We mustn’t give in, deceive ourselves that the world is an illusion, because something is born and died, because the cosmic thunder can invade the life and death river, which leaks through the human being’s fingers (Heraclitus)... The cosmic clap of thunder gives off the smell of burning in illusory hesitations about the world, in its horizontal perspective. So, the call of the cosmic clap of thunder can disintegrate a childish frolic, the feeling of creating existential condensates and can admit that, which is Different – that which is a flash of lightening of the imperceptible heart of the universe. The wise man from Ephesus says: “Everything is ruled by the thunderbolt” (B 64), and inspires meditation about things in the horizontal perspective, penetrated by the meditation caused by the thunderbolt – the sign of the vertical order.

Therefore, those orders which exclude one another: the horizontal and the vertical influence one another mutually in a mysterious way. Perhaps on the one hand, a sort of intangible illusion of being in the world of life and death should follow on from the source of the hidden (vertical) order of the core of existence. On the other hand, that which is hidden and Different suddenly with the power of a thunderbolt can interrupt this illusory life and death river – announcing itself in this way.

Philosophizing – an activity of the human being in the world, which can be recognized as balancing on the point of the two above orders – human expression participating in the inexpressible source of philosophy, which provokes philosophical discourses of another order than the source itself. So, one can grasp chosen European philosophical considerations from the point of view of cutting through the illusion of light emanating from the darkness of an unknowable

impulse, which has provoked this light. That which is inexpressible should be involved in a kind of game with that which is expressible – and now we can name philosophical discourse a game with that which is inexpressible.<sup>1</sup>

## CHILDHOOD

Childhood – the time of a power not matured, also of reflective creation, venting what is unconscious – is like divinity focused in on dynamic change without any moral estimation. However, this powerful change leads to maturity, when the mature human child realizes the moral qualification of his creative power. That moment is connected with penetrating pain, when some condensations of the cosmic ash are sobbing, because they have realized the irreversible loss of the burned galaxies... So, maturity is connected with suffering.

On the other hand, childhood is ridiculous and ordinary, with judgments surfacing about the vibrating of naked reality – an illusory view of the serious grasp of life and the delusion of death. So, one can say about the childish game, symbolizing the existential game (here and there), which also means a naïve confidence to treat seriously that which is the kingdom of the child, opens into the indefatigable power of existence – in the metaphysical order. However, in this order – let us name it – the physical, the childish (which means: naïve, uncritical) is influenced by the pressure of the mass.

## PHILOSOPHY – CHILDISH DISTRACTEDNESS BEFORE THE POWER OF EXISTENCE

So, what must philosophy be? Children's questions are often to be treated as justly philosophical. However, a lack of maturity (lack of criticism) does not go together with philosophical considerations. Let us notice, that childish imprudence, the first to submit to the open power of existence – which can also strangle life – can be treated as a symbol of freedom, but also carelessness... Because, on the other hand, childishness still symbolizes immaturity – uncritical and treating seriously that which is only an illusion... Then, let us assume, that childhood is a time of distractedness, when admittedly we uncritically absorb existence, but it is still *for something*. Namely, to critically measure swords with existence, and by that critically matured treatment, estimate existence as much as not to be a waste, or a loss.

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<sup>1</sup> See Giorgio Colli (1975). *La nascita della filosofia*, Milano: Adelphi Edizioni.

Philosophy can be grasped here as childish distractedness, radiating freedom before the power of existence, still however uncovering the possibility to lose it. Therefore, an attempt at critical philosophy will value the miraculous gift of existence, manifesting the hidden power of that which lives burning...

Childhood comprehended as above, is stigma to the existence of the human searching for sense in order, being the temptation of the mysterious call of that which is unknowable. From another point of view, this stigma can cause a dangerous illusion – superficiality – which is like a mask of that which is serious and inevitable. It is worth stressing, that the whole truth of the gravity of human existence would not be at all revealed without that which is irresponsible, cynical, funny, and ironical.

Ordinary discussions, not really for anything, just “sport” would provoke serious narratives about the kernel of existence. However this authority would lead our project to the border of the spatial world, to the cliff of existence, where one can grasp only water from the river of existence overflowing through one’s fingers – the sign (“the kernel”) of imperceptibility. We express that grasp of imperceptibility in Derrida’s category of difference (formally explicit by an ontic metaphor<sup>2</sup>) which transforms direct contact with something tangible into a sort of caress, as an effect of being attracted by flying by “something”, which is not quite here, and which, by a mysterious absence, appeals and encourages, repulses and allures. When the human being makes contact with such an untouchable “something”, it is as if he rubs the mystery of existence – which is in us and beyond us, which repulses and continuously calls us to itself...

### CRITICAL LOGOS

Let us try to grasp European philosophical history from the perspective of searching for freedom – not carefree – but a maturity of freedom which emerges and returns to the childish liberty of creating and destroying – as characterizes the order of existence in general. Let us notice that the critical logos can be awoken in the human being when he is open to the voice from the vertical order and confirms that which is unknowable by gently touching in his critical analysis a glimmer of the kernel of existence...

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<sup>2</sup> See Jacques Derrida (1967). *La voix et le phénomène. Introduction au problème du signe dans la phénoménologie de Husserl*, Paris: Presses Universitaires de France.

So, the sensual-rational expression of an unknowable root of learning (after Kant), as the human learning endowment, is like sculpting the architectonics of the human world in universal, eternal change. Let us stress, that European modern philosophy, in spite of Kant's reflections, is enriched by a dictionary of transcendental notions – without object references. It seems as if the edge of transcendental critical analysis, searching authorized knowledge about the world, has hit the dark horizon behind the arena of many of the world's occurrences. As if the lighting up of the scene of the existing world, claims substantiation of its own existence from the conscious creature's efforts at learning, which could stroke the invisible lining of the visible world.

As we remember, the main intention of critical reflection was to investigate the contact of human learning with the world, if that contact is possible *a priori*<sup>3</sup>. There is an inexhaustible variety of ways of penetrating the horizontal order through learning, the world itself turning out such a possibility by the constitution of the world in general, announcing itself by the profile of the world thus constituted. Indeed, it has always been that the world, as it is, has been inaccessible to the human power of learning.

Let us notice, that epistemological and ontological moments are a mutual passing and a requisite of each other. Because, according to Kant, *noumenon* only has negative sense, which, in the frame of epistemological considerations, means that “a thing” could be considered to be beyond the possibility of human learning. Then we can treat the world of phenomena (the world of experience) – the world of human learning constructions – as a sort of symptom of the unknown root of that world, which as it demands to be noticed, also announces that which is unknown. So, the power of learning seems to contain the stigma of unknown black suns – as if the darkness of what is unknowable marks in this way the human learning process, and the human being – as if shining through the light of learning – there is the mysterious, dark pulse of existence...

### GOOD AS CHILDISH UN-WISDOM

People used to write diaries to share their existential experiences with somebody. Perhaps because we cannot live alone and the Other inflexibly marked out our path of existence, overlapping his kernel of

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<sup>3</sup> See Immanuel Kant (1787). *Kritik der reinen Vernunft*. 2. Auflage.

existence with our existence. To be the subject here is to be for the Other and as to Lévinas<sup>4</sup>, it is to be the subject to the Other like a divine transcendent, when the Other is like a god. His otherness related to the otherness from the vertical order (like the thunderbolt, or death) will oblige us into a childish un-wisdom – to a good transcending ontological economy, tracing us directly to the transcendental element of existence.

That otherness can be treated as a symptom of naked reality – the zigzag of the thunderbolt tearing the horizontal order of the world. The face of the Other here introduces our freedom, because he reveals the supplication of keeping death and life; life, which is still passing... It provokes a despairing manifestation of our freedom, when we are ready to sacrifice our life for another human being. And only in this way can our sovereign subjectivity be bound or tied – paradoxically it claims our subjection to the Other.

Philosophy here is an invocation – asking the power of existence for inspiration to release the divine spark in everyone by breaking horizontal borders. To release it in the moment of decay before the Other as if for a new birth to find the human face of the world – where everything is like a financial bill and the human being is an anonymous number. Thus, the first childish un-wisdom of the good in relation to responsibility for the Other will relate us with the divine, transcendental, vertical order – the thunderbolt...

We love here the Other as much as we forget about ourselves, and our own *ego* can live without being allergic to the Other. Then freedom means: independence, not something arbitrary. At this point, the mystery of existence radiates from the face of the Other, metaphysically related to the mystery of death, as if it were an emanating desire of extraordinary nearness – not violate, but obligate, therefore mature...

A gust of non-childish freedom can only be born when we suspend our existence for the Other. In the name of someone who comes from the outside, in whom the divinity of existence is revealed, who is for us a mark of the unreal transcendental “reality” of the Logos – who is the place of the Logos announced to the world. So, the Other is a mystery – the fullness of both freedom and violation, also subjection and transgression. He would be an explosion of existence,

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<sup>4</sup> See Emmanuel Lévinas (1961). *Totalité et Infini. Essai sur l'extériorité*. The Hague: M.Nijhof.

where the divine dignity becomes connected with everyday dignity and the plaid flowers, the crystal of good.

### SENSIBLE EXISTENCE IS A GAME ABOUT THE TRUTH

Let us notice, that childish un-wisdom can become a spasm of freedom only in the context of the critical logos, which seriously investigates that which is knowable – as a sign of that which is unknowable. Kant's grasp of the transcendental subject – who is still in the fetters of the world – was made radical in Husserl's phenomenology, in such a way: the source both of philosophy and the world is "I – myself, with all my real and possible learning existence, and at least with my concrete life"<sup>5</sup>. And here, the learning life seems to be a life to the order of the critical logos, not only in relation to the learning sphere of the human being. So, every symptom of this life, still following on from everyday life, seems here to be ruled by the critical motif.

As the author of *Die Krisis...* notices, the notion of that which is transcendental "is a notion unable to be gained in the way of many forms of proof"<sup>6</sup>. It is also not possible to gain it from scientific organization and the keeping of philosophical archives, because the philosopher's meditation about himself is transcendental here, realizing by this insight the impulse that rules modern philosophical systems, which are derived "from an indefinite *dynamis* at the *energeia*"<sup>7</sup>.

So, let us state, that the childish un-wisdom of good can be gained in an atmosphere of mature spirituality, realizing that the world has an obligation to us. Let us stress here, that phenomenology – as with every critical philosophy – refers to the responsibility the critic creates in the flash of sense in "the indefinite *dynamis*" of philosophical history. The sense of the philosopher's existence, who is "an independent thinker, autonomous philosopher" and who considers his existence in the context of prejudices (*Vorurteile*) from the tradition to "understand what he tends to, being who he is"<sup>8</sup>. In the process of searching for the sense of existence realizing here human

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<sup>5</sup> Edmund Husserl, *Die Krisis der europäischen Wissenschaften und die transzendente Phänomenologie*. [In our translation of the Polish translation by Sławomira Walczewska, placed in the Polish issue of *Kryzys nauk europejskich I fenomenologia transcendentálna*, Toruń, 1999, p.106.]

<sup>6</sup> Ibidem.

<sup>7</sup> Ibidem.

<sup>8</sup> Ibidem, p.78.

freedom, and the attempt to make human life free is here life for the truth (in every sense).

So, the game about truth will become the sense of human life – this game giving a sensible form to human existence. The existence of the wanderer, taking call from that which is indefinite like the space of non-evidence, which “knocks on, at least, the gates of visualness”<sup>9</sup> as if there were demands from the truth seeker to open up that which is dark and to give it some shape...

#### A BRUSH WITH METAPHYSICAL HISTORY BEING THE HISTORY OF *BEING* (M. HEIDEGGER)

The fight with that which is inexpressible could become a contest of the being of the history of Being<sup>10</sup>. The contest as a movement between that which slips from direct evidence (being), and philosophical space, from which develops metaphysical history. So, the being of history as the contest between the concealment of the history of metaphysics and the history of Being would become a kind of game between concealment (brushing the space of the world) and an inexpressible depth inaccessible Today, a depth which meditation points to, but has never reached... This depth by its inaccessibility as if it claims to touch and by this claim to fly, as if it seduces the human being to fight with the life and death powers.

Heidegger seriously states that contemporary philosophy is still only on the way to thinking – and has not reached it yet<sup>11</sup>. In the opinion of the author of *Was heißt Denken?*, philosophizing so far is like a childish plaything, namely, it has not taken into consideration the worthy question to ask: the question of Being. Thus, the philosophical tradition concerned with the question of entity – treated seriously, is not really serious, because it is influenced by the illusion of grasping for a foundation, while the ungrounded character drowns in the darkness of an entity which is not evident...

Philosophizing, initiated in ancient Greece – trying to protect the defenseless human being before the forces of nature, defenseless

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<sup>9</sup> Edmund Husserl, *Ideen zu Reiner Phänomenologie und phänomenologischen Philosophie*. [In our translation of the Polish translation by Danuta Gierulanka, placed in the Polish issue of *Idee czystej fenomenologii I fenomenologicznej filozofii. Księga pierwsza*, Warszawa, 1975, p.204]

<sup>10</sup> See Martin Heidegger (1989). *Beiträge zur Philosophie (vom Ereignis)*, Frankfurt am Main: Vittorio Klostermann.

<sup>11</sup> See Martin Heidegger (1984). *Was heißt Denken?*, Tübingen.



before the crushing waves of the ever changing river – must measure with dangers following on from: dogmatism and totalitarianism. And let us admit that these menaces are effects of an uncritical, naïve, immature approach to the human being to the world.

It is a game as a fight with that which is inexpressible, remembered in the considerations of the author of *Beiträge zur Philosophie*, a kind of brush with the history of metaphysics by the history of Being – to become decisive in metaphysics, but never decisive through metaphysics<sup>12</sup>. Thus, let us ask again: in what way, in general, can we think about this fight? It seems, that in the opinion of Heidegger, we can consider the fight as that which we believe is worthy of being asked – what is inexpressible, but wants to be expressed, so, what is it that calls the human being to ask in the first place. Thus, if the human being thinks about this fight – it could be, waiting in openness for a call – able to engage in “high speaking”, which is an answer to a not too serious question, because it is not an obvious game that which is inexpressible, and by that openness and transgressiveness to overcome – the inexpressibility will stay watching that which is worthy to say...

#### THE POWER OF THE PHILOSOPHICAL DISCOURSE

One can accept the ancient ontological dictionary as interesting (after neo-pragmatist R. Rorty) and can say that for ancient philosophers a dictionary of the logic of entity was interesting. And also, that in spite of many modifications of that dictionary, in the European philosophical tradition, it is still a sort of “a groundless ground” marking out tendencies of the development of philosophical reflections. As to Heraclitus one can say that the divine logos called listening the logos philosopher-priest to give to an invisible power audible sound – to satisfy that power. So, according to the ancient human being, trying to manage in the surrounding world, the Greek ontological dictionary was the most efficacious, because it made possible for humanity reflective mastery over the variety of the world – as if notionally cutting the vivifying soil of existence into classes of objects.

Let us sum up: the game of existence, manifesting itself in the logic of philosophical discourse, again and again delicately touches the

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<sup>12</sup> Martin Heidegger, *Beiträge zur Philosophie (vom Ereignis)*. Polish translation by Bogdan Baran and Janusz Mizera, Polish issue: *Przyczynki do filozofii (z wydarzania)*, Kraków, 1996, p.388.

inexpressible kernel of philosophy, what we try to do unyielding, illustrated by the above examples of philosophical opinions, where we tried to find the vertical order, announcing an inexpressible “ground” for the human world.

Let us remind ourselves, that the kingdom of the child – without any moral qualification, entering into the mature game of existence, will explode with melancholy sobbing for the lack of responsibility, characterizing lost childhood. At the same time that maturity will give the child the possibility to take from childish un-wisdom the highest spasm of good – the sovereign act of refusing myself for the Other. That act of creating human maturity roots it into an unknown depth, providing the most ungrounded status of individuality.

Thus, as Włodzimierz Pawliszyn states, the power of the European tradition of philosophical discourses expresses the skill of “attacking the borders of the inexpressible kernel of philosophizing”<sup>13</sup>, and that power pushes aside any ironical sediment, always lined by that which is not-ironical, serious... So, in the attempt there is suffering in realizing philosophical effort before the event – originality which is naked – existence, and the obligation of the human being not to reject every talent gifted to his existence!

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<sup>13</sup> Włodzimierz R. Pawliszyn (2010). *Do czego zobowiązuje filozofowanie*, Gdańsk, p.155.